were notwithstanding yawoc aV airi«rc» produced or derived from a superior cause ;-— and that thus there was only one ft-cc «7«»ijr«c> one unproduced and self-existent Deity— who is said by them to be airicic jcfttVrwi' ical ?r/>t0j3i! rtf0c, superior to a cause, and older than any cause, he being the cause of all things besides himself. Thus Grantor, and his followers in Proclus, zealous asscrtors of the in T5m*f world's eternity, determined, ynnrrop

r :.??' . Alyirrdac **row** **JCWF/IOI*** **«<;**
OTT* **airicic** «AA*?c
Vu* «'!'*m 7 * *
eundem in ?rapa*yo/{fvov$_y$ K«t ovtf <»>»Ttt
flWToyrtitn^ owr*

atJflvirocrrttrow that the world (with all the ittferiw mundane gods iit it), not with* standing their being; from eternity, might

p. 66, ami p. ° \ t •
68. et!ib.«i. be said to bo 7«virrn«, that is *ortt,* or as beini* produced from another cause, and not self-originated or #elf existing*

In like manner Prod us himself, that grand chain* pion for the world's eternity, plainly acknovr-
; ledged* notwithstanding, the of the gods and world in this sense, as bom? produced from a superior cause: *iyηfuv QZMV*
yu'ij^ic* »/»« ^ ** . ^ *^ ,
. * * . . " " * * .

ireporiyra, Trpoc **<*<? ft*riac flvtw"
\Ve call it till! **g0»**
nerations of the gods, meaning thereby, not any temporary production of them, but their inrfJa-ble procession from a superior first cause.—-Tims also Saiustius, in his book da Pik et Muudo,* where he contends the world to have been from eternity, or without

beginning, yet conohidcg
both it, and the other inferior gods, to have made by one supreme Deity, who *in* called by him, o vfuroc OtcJc, the first God.—-For, saith he.